

Karume Tradition in Toraja Trive, South Sulawesi

by Arifin Manggau

Submission date: 11-Nov-2020 07:21AM (UTC+0700)

Submission ID: 1442428088

File name: 125914706.pdf (2.14M)

Word count: 4172

Character count: 21876

Karume Tradition in Toraja Tribe, South Sulawesi

Arifin Manggau^{1(*)}, Karta Jayadi²

¹Faculty of Education, Makassar State University, Makassar, Indonesia,

²Faculty of Arts and Design, Makassar State University, Makassar, Indonesia,

(*)✉ arifin.manggau@yahoo.co.id

Abstract

Karume, so the Toraja tribe said it. *Karume* is one of the traditional games from Toraja in the form of oral literature that is played by two or more people by asking questions. *Karume* consists of questions made with figurative meanings. Playing *Karume* is called *SiKarume* by the Toraja people. The purpose of this study is to describe and analyze the tradition of *Karume* as one of the media of education in the community. The focus in this study is the tradition of *Karume* as a medium for planting educational values in the Toraja tribe, South Sulawesi. This research method is qualitative with an interdisciplinary approach. Data collection techniques by observation, interviews and document studies. The validity of the data uses triangulation methods. Procedure for analyzing data by reducing, presenting data and drawing conclusions. The results of this study indicate that the *Karume* tradition in society is a media in instilling educational values such as values of honesty, social values, thinking power, and creativity.

Keywords: Tradition, *Karume*, Toraja tribe.

Introduction

The Toraja have had a clear idea of themselves as an ethnic group before the 20th century. Before Dutch colonialism and Christianity, Torajans, who lived in the highlands, were identified by their villages, and did not think of being the same group. Although rituals create relations between villages, there are many variations in dialects, social hierarchies, and various ritual practices in the Sulawesi highland region. "Toraja" (from the language of the coast to, which means people, and Riaja, plateau) was first used as the designation of the lowland population for highland residents. As a result, initially "Toraja" had more trade relations with outsiders — such as the Bugis, the Makassar tribe, and the Mandar tribe that inhabited most of the lowlands in Sulawesi — rather than with fellow tribes in the highlands. The presence of Dutch missionaries in the Toraja highlands gave rise to awareness of the Toraja ethnic group in the Sa'dan Toraja region, and this shared identity grew with the rise of tourism in Tana Toraja. Since then, South Sulawesi has four main ethnic groups - the Bugis (including shipbuilders and sailors), the Makassar tribe (traders and sailors), the Mandar tribe (traders, shipbuilders and sailors), and the Toraja (highland farmers). (Sitonda, 2005).

The Toraja tribe is a tribe that complements the four ethnic groups in South Sulawesi, indeed it has become a byword of the world. How not, the state of nature is so charming plus a myriad of cultural uniqueness that can not be found anywhere else. Not to mention the cool and fresh atmosphere. Who does not feel comfortable lingering in "Tondok lepongan moon, tana matari 'allo" this.

Toraja is known for its culture which sometimes does not enter the head. Either the sign for *rambutuka* (thanksgiving), or signs for *rambu solo* (grief). There are so many cultural policies that are considered illogical in the eyes of outsiders. But it turned out that it was the main attraction to talk about even setting foot in Toraja. No wonder if with its uniqueness and charm, Toraja is one of the most favorite tourist destinations in Indonesia.

Behind the culture highlighted by the world, Toraja turns out to have many customs that are increasingly coming to oblivion. The shift in culture and the influence of the development of the era along with the current millennium 4.0 era, make some habits of the Toraja ancestors seem to disappear from cultural civilization. Whereas many of these lost cultures contain the value of education and are even very influential in developing the character education of the Toraja community. As in the traditional *Karume* game that has undergone a shift.

Karume is one of the traditional games from Toraja in the form of oral literature that is played by two or more people by asking questions. *Karume* consists of questions made with figurative meanings. Playing *Karume* is called *SiKarume* by the Toraja people. In Indonesian this means playing puzzles. Thus, in this study, reviewing the *Karume* tradition in the Toraja tribe with the aim of describing and analyzing the *Karume* tradition as one of the educational media in the community focused on the *Karume* tradition as a medium for planting educational values in the Toraja tribe of South Sulawesi that must be revitalization.

Methods

This research is an interdisciplinary approach, which uses more than one scientific discipline into one (Rohidi, 2011), with qualitative research design. The data collection is divided into two types, namely: data in the form of documents and field data. With data sourced from primary data and secondary data in research, namely; Primary data comes from direct observations and tangible interviews in the form of verbal information and actions of research subjects. And secondary data from material information indirectly.

Specific data collection from informants, then the data is processed and analyzed to find conclusions. Acting as the main instrument in data collection is the researcher himself. Data collection techniques used in this study consisted of observation, interviews, document studies. Observation is carried out by using participatory observation techniques by recording events in situations related to the planting of educational values for the people supporting the *Karume* tradition, whose function is to check data that is not accurate. Observations that will be conducted by the researcher are direct observation. The interview in this study is a non-directed interview to find out about planting educational values on the *Karume* tradition for the Toraja people. The researcher conducted an interview with the Toraja tribe community sources by choosing randomly as the resource person. The document study was carried out to obtain written data about the *Karume* tradition in the Toraja tribe, also to check if an error occurred from the results of observations and interviews conducted.

Check the validity of the data in this study by determining the validity and reliability of the research, or as a whole can determine trustworthiness (see Rohidi 2011). To maintain its trust, this study uses the method of triangulation method, meaning that the trust testing process can be done by examining data that has been obtained through various methods. Data analysis was carried out starting from data reduction, data presentation, conclusion drawing / verification. Withdrawing conclusions is of course adapted to the collected field data records. Reducing data, researchers carry out the process of selecting, focusing, simplifying, abstracting, and transforming rough data that arises from notes in the field. This data reduction is carried out continuously during the research process. The next step is the presentation of complete data, which is to collect information in a structured manner that gives the possibility of drawing conclusions.

Results and Discussion

1. Understanding *Karume*

Each region is blessed with different cultures. This diverse culture is the treasure of every region or tribe. Why? Because culture reflects how the life of the tribe or region. Unfortunately, in this modern age there are not a few problems which are then buried by changing times and the rapid development

of technology. So that a culture that basically plays an important role in the life of this community eventually loses its place in society.

This tribe also almost lost one of its valuable assets? The appeal of super-sophisticated technology and the demands of the times make the attraction of traditional Toraja culture decline. Even the younger generation who hold the responsibility to preserve culture are even more tempted by outside cultures that seem "funcky" and "cool".

Karume, thus the Toraja people mentioned it. *Karume* is one of the traditional games from Toraja in the form of oral literature that is played by two or more people by asking questions. *Karume* consists of questions made with figurative meanings. Playing *Karume* is called *SiKarume* by the Toraja community. In Indonesian this means playing puzzles. *Karume* is not only played by children, in ancient times Toraja adults also played this game during their spare time or were having fun with relatives.

Basically, *Karume* is a puzzle game that is played at leisure by Toraja people. But behind this game, there is meaning and education that affects the growth of the community early on in Toraja. As revealed by Tuti Andriani (2012) that traditional games are one of the cultural assets that have a characteristic of a nation's culture, character education can be formed through traditional games from an early age. Unfortunately, this *Karume* game has lost its existence even almost forgotten by the Toraja community.

2. Development of *Karume* in Toraja

The Toraja tribe is known as one of the tribes who lowered their culture and customs verbally. There are not many Toraja cultures that we can find in written form, especially in ancient times. Even now, there are still many cultures that are not perpetuated in writing because no one further studies the culture.

SiKarume is one of the traditional games inherited by ancestors from generation to generation and verbally. Nobody knows for sure this *Karume*'s beginning. The speaker can only say that he knew *Karume* from his parents since he was a child. The resource person also added that *Karume* was also one of the educational facilities applied in his family. His parents knew *Karume* from his grandparents. This is hereditary.

Karume flowed since hundreds of years ago as a game that taught Toraja people. The days of the people in Tongkonan are always colored by playing *Karume*. It is unfortunate that in this millennium, this traditional game is underestimated by the community.

Now the intention to preserve *Karume* is still a mere discourse. The attractiveness of technology that dominates the life of the young generation is one of the obstacles. As a result, very few people know the game *Karume*.

In the early 2000s, there was still one private school in Toraja that made *Karume* one of the local contents in the low class. It's just that, because nothing else can teach, and also by changes in the curriculum, *Karume* then disappeared from the subjects in the school.

After that no one tried to introduce *Karume* to the next generation. Older people began to stop educating children with *Karume* because of the increasing density of mobility in the times. Some even forget the *Karume* game. No wonder children born in the 2000s will be confused if asked about *Karume*.

3. *Karume*'s function in the education of the Toraja community

In ancient times, the *Karume* tradition was inseparable from the life of the Toraja people. This game has a role in shaping the character and distribution of knowledge of the Toraja people towards their children. Part of the formation of a child's frame of mind comes from *Karume*. As stated by Yahya Khan (2010), that character is a psychological, moral or character trait that characterizes a person or group

of people. Character can also be interpreted as a stable attitude, character, morals, personality as a result of a progressive and dynamic process of consolidation. So it is not surprising that in his day *Karume* became a traditional game that was influential in the life of the Toraja people.

When viewed from the culprit, the *Karume* function can be divided into 2, namely:

a. If played by children

Children in Toraja *SiKarume* every free time, on their way, while having fun with their friends and so on. From *SiKarume* children then learn to socialize and adapt to their environment. *SiKarume* makes children understand that humans need other people to answer the questions they ask and also children understand that humans cannot live alone. In addition, *Karume* also trains children in sharpening their brains, how children digest questions with figurative meanings, of course this trains children to think logically and creatively. By playing *Karume* the child will more often sharpen his thinking skills.

b. If played by adults

Not only by children, but also adults, *SiKarume*, then what can adults take from this game? *SiKarume* cannot be played alone. In addition to filling free time for adults, *SiKarume* also becomes a means for Toraja people to build friendship between one relative and another. The questions raised will break the atmosphere. *SiKarume* is able to become a means to foster kinship through the interactions that occur in this game.

c. If played by adults and children

Adults and children can also interact with each other through the *SiKarume* game. The Toraja people in the past made this game as an educational tool for their children. Reverend Junus Bunga Lebang, an influential pastor and motivator in Toraja is one of the people who is still educated through *Karume* by his family. *Karume* is able to shape the character of a child who is critical and sharpens his thinking skills. The creativity of a questioner and those who answer questions can be trained in this game. How someone who asks to create questions related to the surrounding environment in a figurative form will encourage one's thinking power. Likewise with those who will answer questions, he must be able to digest those figurative words with logic that produces the correct answer. Therefore, Heri Gunawan (2012) revealed in his writing that the essence of character education in the context of Indonesian education is value education, namely the education of noble values derived from the Indonesian culture itself, in order to foster the personality of the younger generation.

4. How to Play *Karume*

SiKarume or playing *Karume* is one of the traditional games that do not require media. *Karume* games can be done anywhere and anytime. Even in ancient times there were still people who played *Karume*. As already explained, that *SiKarume* can not only be done by children, but also adults. So that in his day, this game became one of the favorites. Gazali (2016) states that folk play is one of the manifestations of culture from one region, where it plays a certain role in the lives of its supporting communities, it is a manifestation of the life of the community in which the game grows and develops. As a form of cultural heritage from a supporting community, the game is a manifestation of the social life of the community. The form of the game is nothing but a record of people's thoughts, reflections, and ideals at a certain time. The complexity of the ideas or values contained in them is the basis of people's behavior whose presence can still be observed and understood.

In playing *Karume*, everything went according to the play agreement. So before playing, they usually make a deal first. But there were also those who immediately played, just flowing and negotiating an agreement at the end of the game.

SiKarume adults and *SiKarume* children are certainly different in terms of agreeing to the rules of play. Here are the differences in the way *SiKarume* between adults and children:

a. Children with peers.

When going to *SiKarume*, children may agree in advance what penalties will be given to the losing group. Usually the losers will be punished carrying the winner or running around. After the sentence is agreed upon, the next step is to determine who will be the questioner first. The trick is suit (stone, scissors, paper), the winner will ask the loser first. If the question is answered correctly, the player who answers may give *Karume* to the first questioner. But if the question is answered incorrectly, then the position of the player remains (the one who asked is not changed). To determine the winner in this game, a point system is carried out. Who answers the most correctly *Karume*, then he is the winner.

b. Adults with adults.

How to play adults is certainly simpler than children. Adults no longer impose a system of punishment (punishment) on players who answer incorrectly. This is because for adults *Karume* is a means to build communication, to build kinship and of course to have fun. Usually *SiKarume* adults when *ma'makaruen* or when relaxing in the evening. When they sit in the *alang* (barn) or *paladan* (terrace of the *tongkonan* house). One of them will open the game with the phrase "*tasiKarume-rume tokko*", *tasibille-bille balao*" this is an invitation sentence to play *SiKarume*. After that, they will throw *Karume* one another. Of course this is a special excitement for adults.

c. Adults with children.

If *SiKarume* is carried out by adults with children, most of the goals are education. Parents teach children a lot of things through *Karume*. The name of an object for example, children will more easily remember the names of objects if they are taught through puzzles. Many parents also use *Karume* to develop children's understanding of the philosophy of life. A small example, when a child wants something from his parents, then parents usually ask children to answer *Karume* from their parents first. From here children are taught, that in order to get something there must be an effort made first. Not infrequently also parents who want to ask for help to their children then use *Karume*. For example, a mother who wants to ask for help to get a *petimba* (dipper) by her child. They will throw *Karume* with answers to their children. This is considered more polite than asking the child directly.

Based on the description above we can understand how to play *Karume*. The Toraja people in ancient times really enjoyed this game. Games without costs, no media, not expensive but very fun. So, *SiKarume* has a way of playing that varies according to who plays it. Of course the impact and rules of play will also be different depending on who the players are.

5. *Karume* and Education

We have known *Karume* and its function in the life of the Toraja people in ancient times. Of course it is also clear that this traditional game has a large role in society. The *Karume* tradition is suitable for supporting modern learning even though *Karume* is a traditional game.

This traditional game can develop spiritual intelligence, social intelligence, intellectual intelligence and psychomotor intelligence which is the most emphasized in education in this 2013 curriculum. The four are required to be owned by each student as cadres of the nation's leaders. To achieve it there are so many ways that are used. Teachers are required to be skilled in improving student learning outcomes as well as possible.

Unfortunately, traditional methods which in the past proved to have the potential to take part in learning, were even underestimated and even buried for a long time by new findings. Education is more interested in the methods used abroad, while basically local and traditional ones can compete with that.

Karume for example, since the early 2000s this traditional game has disappeared from the world of education in Toraja. This traditional puzzle was later replaced by a more modern way of teaching but basically did not differ much.

What impact can *Karume* make if applied to learning? Here's the description:

a. Spiritual Intelligence

It is said that the most important in all abilities are noble character and personality. The most important thing is *taqwa* and honesty. This can be instilled through the *Karume* game. When children play, of course in playing there are calculation points to determine who wins, of course honesty is needed in calculating each point. Then, when asking questions, the questioner creatively gives questions with figurative meaning and only the questioner knows the answer. Without honesty, the questioner can continue to blame the answer from the answerer.

b. Social Ability

Humans are social beings, no one does not know the meaning of this. The importance of socialization is also one of the highlights in the world of education, so the methods that support its improvement are born. Forgotten characters are also potential in this regard. Why not, this game can not be done alone, so naturally in the game there will be interaction between students. This is where a social sense arises, aware that we need other people in our lives.

c. Intellectual Intelligence

Intellectual intelligence is an important thing. A smart child is certainly the pride of anyone. Memorizing, understanding and applying every science is something that is expected from students. A lot of knowledge can be taught through *Karume*. At the level of early childhood, for example, to introduce the names of objects to students can certainly be through *Karume*. Then in elementary school, the thinking horizons of students using logic can be honed with *Karume*. Through questions that don't have real meaning, of course we have to turn our brain to answer logically every question raised.

d. Skills

Skills also become one of the demands of students. Learning is always accompanied by activities that demand creativity of students. What impact could *Karume* have on skill? *Karume*, again is a logical question. So with *Karume*, students are trained to creatively design each question that will be asked in the game, as well as the one who answers. Of course creativity needs to be answered in this game. In addition, every sentence given to the losers will also train students' creativity.

6. Example of *Karume* that develops in Toraja

So many *Karume* were born in such a long time span in Toraja. This game continued to develop before Toraja recognized digital technology. Here are examples of *Karume* and their meanings literally and the answer:

a. *Pakena' kukalessikko*

Meaning : Use me then I will strangle you
Answer : *Rante* (Necklace)

b. *Banuannanene'kisaratu' pentiroanna*

Meaning : Our grandma's house has 100 windows
Answer : *Salokko' manuk* (Chicken confinement)

c. *Da'dualopiappamisa'ri tau ungkendekki*

Meaning : Two boats but only boarded by one person
Answer : *Sandala'* (Flip Flops)

- d. *Ditirolalanna, tang ditirorupanna*
 Meaning : Look at the direction, but not the form
 Answer : *Anging* (Air)
- e. *Ampa'nanene'kitangdipuraullulunni*
 Meaning : Our grandma's mats can't be rolled
 Answer : *Batatta*(The road)
- f. *Batu'-batu' ponnoilo'ko'*
 Meaning : Small rocks filled the cave
 Answer : *Isi* (Tooth)
- g. *Tobukku' ondoiliku*
 Meaning : Hunchback jumping on the water waves
 Answer : *Pekang* (Fishing equipment)
- h. *To menteka' torrotangnga*
 Meaning : People climb stop in the middle of the road
 Answer : *Seppa* (Pants)
- i. *To mentiongan tang mamara*
 Meaning : People shelter but not dry
 Answer : *Lila* (Tongue)
- j. *Ditoenamanaran, disailenamarira*
 Meaning : Can be held but cannot be seen
 Answer : *Talinga* (Ear)

Conclusion

Karume is one of the games in the Toraja district where the game is in the form of oral literature played by two or more people by asking questions. This game has a role in shaping the character and distribution of knowledge of the Toraja people towards their children. *SiKarume* can not only be done by children, but also adults. The results of this study indicate that the *Karume* tradition in society is a medium in instilling educational values such as spiritual values (honesty), social values, thinking power (intellectual intelligence), and skills (creativity).

1. Spiritual Intelligence is all abilities about noble character and personality. The most important thing is *taqwa* and honesty. This can be instilled through the *Karume* game. When children play, of course in playing there are calculation points to determine who wins, of course honesty is needed in calculating each point.
2. Social Ability, this game cannot be done alone, so naturally in the game there will be interaction between students. This is where a social sense arises, aware that we need other people in our lives.
3. Intellectual Intelligence, A lot of knowledge can be taught through *Karume*. At the level of early childhood, for example, to introduce the names of objects to students can certainly be through *Karume*. Then in elementary school, the thinking horizons of students using logic can be honed with *Karume*. Through questions that don't have real meaning, of course we have to turn our brain to answer logically every question raised.
4. Skills, with *Karume*; students are trained to design creatively every question that will be asked in the game, as well as the answer. Of course creativity needs to be answered in this game. In addition, every sentence given to the losers will also train students' creativity.

Thus, the *Karume* game is a tradition of the Toraja people that must be revitalized so that it can emerge and survive amid the civilization of the 4.0 millennium which is currently unmoved, towards a nation's construction of identity in the face of great cultural civilizations.

References

- Gazali. 2016. *Struktur, Fungsi, Dan Nilai Nyanyian Rakyat Kaili*. Jurnal Litera, Volume 15, Nomor 1, April 2016, FKIP Universitas Tadulako.
- Heri Gunawan, 2012. *Pendidikan Karakter Konsep dan Implementasi*. Bandung: Alfabeta.
- Rohidi, Tjetjep Rohendi. 2011. *Metodologi Penelitian*. Semarang: Cipta Prima Nusantara
- Sitonda N. Mohammad. 2005. *Toraja Warisan Dunia*. Makassar: Pustaka Refleksi.
- Tuti Andriani, 2012. *Permainan Tradisional Dalam Membentuk Karakter Anak Usia Dini*. Jurnal Sosial Budaya Vol. 9 No. 1 Januari–Juli 2012. <https://media.neliti.com/media/publications/40427-ID-permainan-tradisional-dalam-membentuk-karakter-anak-usia-dini>.
- Yahya Khan 2010. *Pendidikan Karakter Berbasis Potensi Diri: Mendongkrak Kualitas Pendidikan*. Yogyakarta: Pelangi Publishing.

Karume Tradition in Toraja Trive, South Sulawesi

ORIGINALITY REPORT

5%

SIMILARITY INDEX

5%

INTERNET SOURCES

0%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

1

pangandarantrip.blogspot.com

Internet Source

2%

2

wikizero.com

Internet Source

1%

3

jurnaltarbiyah.uinsu.ac.id

Internet Source

1%

4

eudl.eu

Internet Source

<1%

5

journal.unnes.ac.id

Internet Source

<1%

6

"Proceedings of the 3rd International Halal Conference (INHAC 2016)", Springer Science and Business Media LLC, 2018

Publication

<1%

Exclude quotes On

Exclude matches Off

Exclude bibliography On